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BOOK NOTICES

Die Psalmen Israels nach dem Versmasz der Urschrift verdeutscht. By Rud. Kittel. Leipzig: Deichert, 1915. Pp. viii+217. M. 2.50.

Last year Professor Kittel, of Leipzig, published his commentary on the Psalter. This was a work intended for scholars. Now he prints separately the translation which was the basis of the Commentary. Owners of the Commentary therefore get nothing new by buying this book. The translation is reprinted with practically no change. No introduction or explanatory notes are attached. The translation seeks to reproduce as nearly as possible the verse-measures of the Hebrew text. Since the standards of Hebrew poetry are not those of modern speech, it follows that, so far as form is concerned, we often recognize no poetic element in the German translation. The translation, however, is a good one and based upon an emended text. It follows as far as possible the wording of Luther's rendering, which holds a place in German literature somewhat similar to that of the Authorized Version in English literature. The use of this translation can be commended to those who can read it. A new translation is a new interpretation, and there is no better qualified interpreter of the Psalter than Professor Kittel.

The Ideals of the Prophets. By S. R. Driver. New York: Scribner, 1915. Pp. xii+239. 3s. 6d.

This is a collection of twenty sermons, all but three of which are based upon passages from the prophetic writings. A bibliographical appendix giving practically everything ever published by Canon Driver has been prepared by his son, Mr. Godfrey R. Driver; it is arranged in chronological order and affords a fine conspectus of the late Dr. Driver's life-work. It is a satisfaction to learn that we may look for two further publications of materials left by this great scholar, one "Studies in the Psalms," being a reprint of a series of articles in *The Expositor* for 1910 together with some sermons on the Psalms, and the other an unfinished commentary on the Book of Job in the International Critical Series, which is to be carried to completion by G. Buchanan Gray and A. H. McNeile. The present series of sermons has been edited by Dr. G. A. Cooke, successor to Dr. Driver as Regius Professor of Hebrew and Canon of Christ Church, Oxford.

The reader of these sermons will find that clear and straightforward exposition of the biblical text so familiar to the users of his many commentaries. The only desire of the preacher

is to find out just what the prophet meant and to make that clear to his hearers, believing that the inherent power of the truths taught by the prophets is its own best commendation. Dr. Driver is no orator or rhetorician. Imagination and eloquence do not appear in his utterances. Passion gives place to calm statement and pathos to rigid restraint. But the sermons do much to inculcate a true idea of the prophetic function and point of view and to remove false notions as to the nature of prophecy. Particularly does the preacher recur often to the subject of the fulfilment of prophecy and point out that the prophetic pictures of the future are not to be taken as specific and definite predictions of future history, but as large and generous ideals expressive of the longings that filled the souls of the prophets. Dr. Cooke has provided the volume with a discriminating preface. This, with the bibliography, the list of the chief events in Dr. Driver's life, and a list of the chief obituary notices, renders the volume a handy work of reference, until we receive the biography for which the importance of Dr. Driver's contribution to English scholarship certainly creates a demand.

The Rise of Modern Religious Ideas. By Arthur C. McGiffert. New York: Macmillan, 1915. Pp. x+310. \$1.50.

There is great need of such a book as the one which Professor McGiffert has just published. Everybody is more or less keenly aware of the fact that we are beginning to live under the domination of modern ideas and that these ideas have brought about both conscious and unconscious modifications of the theology held by past generations. Much energy is wasted in fruitless polemic, largely because people do not understand what is involved in the religious changes which are taking place. Professor McGiffert has attempted in this book to give a clear account of the way in which certain dominant modern ideas have come to prevail in our modern thinking, and to show the exact consequences of such ideas on our religious beliefs.

In the first four chapters he shows how orthodoxy was disintegrated at the end of the eighteenth century because of the vigor of those movements which had been asserting themselves in opposition to dogmatic control of the church. Upon this basis of theological disintegration there seemed little chance of building a strong structure of religious belief. But the early nineteenth century brought to light certain profound interpretations of our modern world which proved surprisingly fruitful for the rehabilitation of religious faith. It is true that

the new faith is very different from the old faith. It thinks in terms of divine immanence, of complete freedom of research, of scientific method, and of social idealism. Especially interesting are the two contiguous chapters entitled "Rehabilitation of Faith" and "Agnosticism." The wide prevalence of agnostic tendencies is recognized in our modern thinking, but although such agnosticism makes men less eager to make affirmations concerning the other world, it has served positively to turn attention to the rich possibilities of religious experience in this world. It is therefore not religiously so barren as is often assumed. The conception of God which emerges from modern thinking is clearly set forth in three chapters entitled "Divine Immanence," "Ethical Theism," and "The Character of God." The strength as well as the weakness of modern theological ideas is set forth with admirably clear analysis. He who reads this book carefully will find himself splendidly equipped to face with understanding and sympathy the typical religious problems of our day.

The Relation between the Laws of Babylonia and the Laws of the Hebrew Peoples. By C. H. W. Johns. (The Schweich Lectures, 1912.) London: Oxford University Press, 1914. Pp. xv+96. 3s.

This is the sixth series of the Schweich Lectures, delivered under the auspices of the British Academy. The subject chosen for this series is one of first importance in the study of the religious history of Israel. Were the Babylonian and Mosaic codes of entirely independent origin? Or did the Hebrew law borrow more or less largely from the Babylonian? Or did both systems alike depend upon common primitive Semitic law? The master of St. Catherine's College does not answer these questions for us. Indeed, he distinctly and definitely refuses to express his opinion upon this matter. He places before the reader the main elements of the situation and leaves him to arrive at his own conclusions. The lectures are decidedly "popular" in character, though they incorporate the very best conclusions of Semitic scholarship in this field of research. The author is pre-eminently qualified by his own investigations in Assyrian and Babylonian business documents and his familiarity with the Code of Hammurabi to discuss this subject. The result is a series of high-grade lectures, constituting a splendid illustration of what a popular presentation of a scientific problem should be.

The book includes a fifteen-page preface stating the nature of the problem under discussion, three lectures, and a bibliographical appendix of twenty-seven pages. This latter section is of great value, bringing together within easy reach of all students the titles of

practically everything that has ever been written upon the various phases of the problem before us. The first lecture sets forth "some of the most striking features of the Babylonian Code of Laws due to the famous King Hammurabi." The second describes the Hebrew legislation in its growth and character and institutes comparisons between its enactments and those of Hammurabi. The third and final lecture expounds and criticizes the theories which have thus far been propounded to account for the similarities and variations.

It is fairly obvious that the author's sympathies lean toward some form of dependence on the part of the Hebrew legislation. But at what stage or stages in the history this borrowing occurred, and to what extent at various stages, are problems awaiting further light. It is of interest to note that the lecturer calls in question the whole series of identifications in the story of Gen., chap. 14, viz., Amraphel = Hammurabi, Arioch = Eri-aku = Rim-Sin, etc. It is surprising that he takes no account of the date for Hammurabi, fixed astronomically by Kugler as 2123-2081 B.C., but places him at 1916 B.C. It is also unfortunate that though he evidently believes at least in general in the methods of the modern critical school, he seems at times to adopt a somewhat superior tone toward them. But to whatever school the student may belong, he will learn much from this book and will be stimulated to fresh interest in this problematic subject.

Modern Religious Movements in India. By J. N. Farquhar. New York: Macmillan, 1915. 471 pages. \$2.50.

We do not know of any other book that so completely meets the needs of the reader on modern India. Mr. Farquhar has long been a sympathetic student of India, and the quality of this book is foreshadowed in his former writings, as his *Crown of Hinduism*. Beginning with a brief but illuminating historical sketch, our author quickly turns to the task of tracing all the leading developments from about 1828 to the present.

The different phases of Indian history are very distinct, and Mr. Farquhar's bare statement of the subject of each chapter pretty nearly tells in general the whole story. After the historical outline we have: "Movements Favouring Serious Reform, 1828-1913"; "Reform Checked by Defence of the Old Faith, 1870-1915"; "Full Defence of the Old Religions 1870-1913"; "Religious Nationalism, 1895-1913"; "Social Reform and Service, 1828-1913"; "Significance of the Movements."

The last chapter is a succinct but vivid summing up and estimate of the whole movement. At first the reaction appears discouraging if not alarming. But a look below the surface shows ample grounds for assurance. In the first place